

# Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 52.

NEW-HAVEN, MAY 29, 1824.

VOL. VIII.

*From the New-York Observer, May 15.*

## ANNIVERSARIES.

### PRESBYTERIAN EDUCATION SOCIETY.

The Sixth Annual meeting of the Presbyterian Education Society was held on Thursday evening at the Brick Church in Beekman street. The chair was taken at half past seven o'clock by the Hon. De Witt Clinton, one of the Vice-Presidents of the Society, and the exercises of the evening were commenced with prayer, by the Rev. Dr. Richards of Auburn Theological Seminary, after which the meeting was addressed by the chairman.

The annual report was read by Mr. S. E. Morse, and the following resolutions were then read and adopted.

On motion of the Rev. Mr. Nott, seconded by the Rev. Mr. Henry, of Cranberry, N.J.

1. *Resolved*, That the report just read be accepted and printed.

On motion of the Rev. Mr. Peters, of Vermont, seconded by Professor Monteith, of Hamilton College,

2. *Resolved*, That the thanks of the Society be presented to the officers and managers of the Board and to the officers & members of the executive committees and auxiliary societies, for their exertions during the past year, and with the earnest request that these exertions may be renewed and extended.

On Motion of the Rev. Dr. Rice, of the Theological Seminary in Prince Edward county, Virginia, seconded by the Rev. Dr. Griffin, of Williams' College,

3. *Resolved*, That in view of the present encouraging position and prospects of the Society, the Board be requested to make special exertions for the increase of the Society's funds by such means as are suggested in the report, or others that they may deem expedient.

A collection was then taken up, amounting to \$240, besides several gold rings.

The very able and classical address of the chairman, and the eloquent speeches which were delivered on this occasion, gave an unusual interest to the proceedings of the meeting.

### JEW'S SOCIETY.

The fifth anniversary of the American Society for meliorating the condition of the Jews was celebrated in the City Hotel on Friday evening, the 14th inst. The exercises were opened with prayer.

The annual report was then read by the Rev. Dr. Rowan, the Agent of the Society.

On motion of the Rev. Mr. Sandford, of Brooklyn, seconded by Mr. Primker, a converted Jew, it was

*Resolved*, That the report be adopted and printed.

On motion of the Rev. Mr. Rufus Bailey, of Pittsfield Mass. seconded by Alexander Jones, Esq. of Rhode Island, it was

*Resolved*, That the thanks of the Society be given to the Auxiliary Societies, for the zeal and perseverance they have manifested in promoting the interests of the Society, and for the contributions they have made to its funds.

On motion of Hon. David Daggett, seconded by the Rev. Dr. Blatchford, it was

*Resolved*, That the thanks of the Society be given to the officers and directors for the services which they have gratuitously rendered during the past year.

On motion of the Rev. Dr. Griffin, seconded by the Rev. Mr. Russell, of Virginia, it was

*Resolved*, That the Society view with lively satisfaction the organization of several new Societies in Europe and America during the past year, whose objects are similar to our own, and, that we feel encouraged by their co-operation to persevere in our plans for meliorating the condition of the Jews.

A collection was taken up; and the meeting was closed by an address from Mr. Zadig, a converted Jew, from Germany.

### UNITED DOMESTIC MISSIONARY SOCIETY.

The second anniversary of the Domestic Missionary Society was celebrated in the Brick church on Friday evening the 14th inst. The meeting was opened with prayer by the Rev. D. Woodhull. Rev. Mr. Bruen, the acting corresponding Secretary, then read the annual report; after which, the following resolutions were passed:

*Resolved*, That the report, just read, be accepted and published under the direction of the Executive Committee; moved by Rev. Mr. Cuyler of Poughkeepsie, and seconded by the Rev. Mr. Knox.

*Resolved*, That the success which has attended this Society the past year, while it calls for the most fervent and devout gratitude to Almighty God, demands more vigorous and persevering efforts in behalf

of Domestic Missions; moved by the Rev. Dr. Rice of Virginia, and seconded by the Rev. Mr. Cox.

A hymn in the Tuscarora language was sung by the natives of that tribe now in this city.

A collection was then taken up, amounting to \$130; after which the exercises were concluded with prayer by the Rev. Mr. Squier.

### AMERICAN BIBLE SOCIETY.

#### PRESIDENT DAY'S SPEECH.

When I look at the efforts which are now making to send the word of life to the nations, and the families of the earth; my thoughts are carried back to a memorable prayer which was offered nearly two thousand years since. Our Lord, knowing that his hour was come, that he should depart out of this world, and ascend to his Father; gathered around him the chosen companions of his labours, to deliver them his dying benediction. When this was ended, he lifted up his eyes to heaven, and said, "Holy Father, keep through thine own name those whom thou hast given me. Sanctify them, through thy truth, *thy word is truth.*" The object of this petition of Christ, was that his disciples might be made holy. The means by which they were to be made holy, was the *word of truth*. Nor were the disciples, then present, the only persons, for whom this blessing was asked. "Neither pray I for these alone," says Christ, "but for them also which shall believe through their word; that they all may be one."

The purpose for which this prayer was offered, will most assuredly be accomplished. From that day to this, the Scriptures of truth, have been producing their effect, in sanctifying the hearts and lives of men. And they will continue their influence, till one united song of praise shall ascend from the nations which dwell on the face of the earth.

The truth of revelation, is thus efficacious, because it is the word of the living God. It is that truth, which omniscience has chosen to communicate, as the light of the world. He who formed the spirit of man within him, knows perfectly the means which are best adapted to control his affections, and carry conviction to his understanding. He can check the torrent of depravity, which all human efforts are insufficient to withstand. He has not only given us the truth—his own truth, with no

mixture of error; but has secured his triumph, by an inviolable promise, "For as the rain cometh down from heaven, and returneth not thither, but watereth the earth; so shall my word be, saith the Lord, that goeth forth, out of my mouth: it shall not return unto me void; but it shall accomplish that which I please."

And, Sir, it is God's own truth, the truth of his *word*, and that *alone*, which he ordinarily blesses, as the means by which holiness is attained. There are other truths, which are of high importance, in the business and intercourse of life. But they will not produce obedience to the divine commands. Literature may exalt the understanding. It may spread before us the luxuries of fancy. It may cast a brightness over the face of society. But it will never rescue the heart from the dominion of sin.

Science may greatly advance the useful, and the elegant arts. It may store the mind with the treasures of wisdom, which have been accumulating for ages. It may send our thoughts far abroad among the worlds, and systems of worlds, with which the heavens are filled.

"But never yet, did philosophic tube,  
That brings the planets home, into the eye  
Of observation, and discovers, else  
Not visible, his family of worlds,  
Discover Him, that rules them."

What philosophical code of ethics has ever been productive of practical godliness? If you would persuade a man, to enter upon a course of piety and virtue; you must come to him in the name of the God of heaven. You must deliver him a message from the throne of eternal justice. The rules of life which you propose to him, must be clothed with the authority of the infinite law-giver. Your lessons of duty, must carry with them the sanctions of eternal retribution.

The *happiness* also which results from the practice of holiness, is to be ascribed to the influence of revealed truth. There may be a momentary gratification from sensual indulgence. There may be a buoyancy of spirits in the youthful glow of health. There may be a delirious joy in the triumphs of unhallowed ambition.—But there can be no substantial peace of mind which does not arise from obedience to the truth; the foundation on which rests the felicity of heaven.

Would you cheer the Christian who is languishing in poverty; open to him the volume, in which he can read his title to mansions in the heavens. Would you re-



vive the spirit which affliction has overpowered; spread before it the pages which will cause it to glory in tribulation. Would you sustain the soul which is sinking in death; read the invitations, which direct it to look to the eternal God, as its refuge.

The same divine word, which pours light and joy into the heart of the humble believer; dispels the darkness, which has rested, for ages, on the *nations* of the earth. It was this which burst the gloom, in which, even the Christian world was sunk, before the Protestant reformation.—It is this which, from that day to the present, has been shedding a brighter and brighter light upon the people who have welcomed its beams. It is this which will triumph over every remaining superstition and error; which will break up the systems of idolatrous worship; which will fill the earth with the knowledge and the glory of God.

This is the true, the infallible, the only standard, of religious *doctrine*. Amidst the endless variety of opinions with which I am surrounded, how am I to fix upon a creed which I may *know* to be right? The discoveries of science will not reveal the secret. The researches and acquirements of literature will never settle the question. The decisions of councils, of synods, of learned expositors, may only serve to confirm me in error. I can have no ground of safety, but in appealing to the simple word of God. What I there find I know to be everlasting truth. What is not to be found there has no claim to be admitted as a doctrine of religion. It may have a place among the dreams of philosophy. It may serve to give a polish to the weapons of theological combatants; but it does not belong to the armour of christian faith. If we know and obey what our final Judge has revealed, as the guide of our lives, we may safely be ignorant of the theories and speculations of men.

Should not the scriptures, however, be accompanied with *notes* and comments? So far as commentators enable us to *understand* what we read, we may be grateful for their aid. But we are not to look for improvements, on a revelation from heaven. The volume of immutable truth is not to be wrought into a more perfect form by metaphysical refinement. It will not be in a higher degree, the wisdom of God, and the power of God, to salvation, when translated into the technical language of modern theological systems. There is no sectarian alchemy, which can convert it into a purer, and more precious treasure. It does not yield to the rude hand, which

would tear the veil from its mysteries.—The waters of life will not flow with a more healing efficacy, by being mingled with the turbid streams, which human ingenuity has put in motion.

In the sciences, and in the arts of life, we may look for discoveries. But the advances, which are yet to be made in the knowledge of God and his kingdom, must consist, in coming nearer and nearer to the revelation which he has made of himself. This is brought to us, indeed, in the language of men. Its brightness may be obscured, by the medium, through which it is communicated. But a more complete exhibition of religious truth, is not to be expected on the earth. To those who are admitted to learn the language of *heaven*, a more perfect revelation will undoubtedly be made. Mysteries which have been hid, for ages, will be unfolded to the enraptured view of the redeemed. But till the visions of futurity open upon us, we must rest satisfied with what is already revealed.

Is it necessary to *distribute* the scriptures? May not every one be left to procure them for himself? The records of this society will abundantly show, what has been the consequence of leaving this supply to be furnished without combined and vigorous efforts. The man who is not already possessed of the scriptures, has formed no just estimate of their value. In the absence of the sacred volume, he has lost all relish for its contents. If you would reclaim the profligate sensualist, you must not merely render it possible for him to purchase a bible: you must carry it, and place it in his hands. If you would *rouse to reflection* the thoughtless mariner, you must see that he has it with him as he rides upon the surges of the deep. If you would wish the rays of heavenly light to pierce the dark forests of the west; your labours of benevolence must remove the obstructions which prevent its admission. If you would convert the idolatrous Hindoo, you must read to him in the shade in which he reposes, the commands of the Most High God. What else can overthrow the systems of superstition, which have been gathering strength for ages, till they are almost as immoveably fixed as the foundations of the hills?

What we do, sir, for the distribution of the scriptures to the present generation, must be *speedily* done. They are rapidly passing beyond the reach of our efforts.—If the infatuated votary of pleasure is not quickly reclaimed, by the influence of truth, he will go down to death; his steps will take hold on hell. If the Bible is not

soon in the hands of the wanderer on our western borders, he will never open his eyes upon its life-giving pages. If the light of revelation does not soon shine upon the nations of paganism, the shadows of death will overspread them. They and we shall have gone to the generation of our fathers.

## GERMANY.

## UNITED BRETHREN'S MISSIONS.

The last annual Circular of the Synodal Committee, appointed to conduct the Brethren's Missions, is dated from Berthelsdorf, Sept. 12, 1823; and furnishes the following particulars relative to their progress.

*Receipts of the year 1822.*

	£.	s.	d.
Collections from Congregations and Friends	2305	19	1
Benefactions, chiefly from England and Scotland	5559	10	9
Legacies	1766	16	7
By Course of Exchange	11	18	0
<b>Total</b>	<b>9644</b>	<b>4</b>	<b>5</b>

*Payments of the year 1822.*

Missions:	£.	s.	d.
Greenland	570	8	0
South America	47	2	3
Barbadoes	128	4	4
St. Kitt's	1115	12	2
Antigua	1608	15	1
Jamaica	590	2	0
Labrador	80	3	0
Danish Islands	0	0	0
North-American Indians	291	5	1
South Africa	1408	4	6
Mission among the Calmucks	58	4	0
	<b>5898</b>	<b>0</b>	<b>5</b>

*Pensions:*

To 14 Married Brethren and 8 Widowers	596	14	1
To 28 Widows	270	7	1
To 66 Children at Schools and Trades	838	0	4
Sundries	719	11	3

**Total 8321 213**

*Thanks of the Synodal Committee for British Contributions.*

The Benefactions from England and Scotland have enabled the Committee to reduce the Debt on Missions to 1731*l.* 10*s.* It was 3753*l.* 7*s.* 11*d.* at the close of the

preceding year. In reference to this aid, the Committee remark—

"You will unite with us in thanks and praise to God for this extraordinary help, afforded us through the instrumentality of His children in other denominations, who so liberally contribute toward the support of His work among the Heathen, and rejoice with us in its prosperity. You will also join us in prayer to Him, that He would graciously continue to bestow on us these favours, and to raise up faithful and willing promoters of His cause on earth, both in and out of our Congregations; for, without such effectual assistance, we should be quite unable to proceed in our labours among the Heathen, as hitherto; and much less could we think of enlarging our present sphere of activity.—We return our warmest and most cordial acknowledgments to all those friends who participate in the spread of the Gospel by means of the Brethren's Church: and implore the Lord, from whom every good and perfect gift cometh, that He would Himself be their reward, and give them the desire of their hearts in the annual increase of the number of those who are delivered from the power of sin and Satan; and that He would cause the word of His Cross everywhere to be the power of God, quickening and transforming the hearts of those who sit in darkness and in the shadow of death. Among our benefactors, we particularly notice, with the greatest gratitude, the London Association in aid of our Missions, with its various Auxiliaries; the Edinburgh, Glasgow, and other Associations; and entreat the Lord abundantly to bless and reward them.

*State and Prospects of the Missions.*

About the beginning of this year (1823), 171 Brethren and Sisters were employed in the Mission; and there are now two Stations more than in 1821, with three additional Missionaries. There are, at present, on our list, 62 Missionaries who have retired from activity, and 66 children of Missionaries educated in our Schools in Europe and America, for whose maintenance we are bound to provide.

When we take a view of the course of our Missions in the year 1822, we acknowledge, with deep humility and thankfulness, that the Lord has again crowned all our labours with success in Greenland, Labrador, North and South America, the West-India Islands, and in South Africa.

Two most valuable missionaries have entered into the joy of their Lord, after long and faithful services—Br. Jacob



Beck, at an age of 82 years, 53 of which he spent in the service of the Greenland mission; treading in the steps of his venerable father, one of the first missionaries in that country, and encouraging two of his children to enter on the same service—and Br. Henry Marsveld, whom the Lord had endowed with peculiar gifts for the renewal of the mission at the Cape of Good Hope, in the year 1792: he was in the 77th year of his age, and, to the last period of his life, most active and faithful in his labours among the Hottentots. Tears of love and gratitude followed these two worthy servants of God to their resting-places, in Greenland and at the Cape. The distress occasioned by storms and floods at the Cape, and by a famine, which lasted two years, and caused inexpressible misery to the Hottentot population in and out of our settlements, has been relieved by most liberal contributions, both in England, Germany, and Holland, and by a good harvest last year; for which we unite with our dear missionaries in fervent thanks to our Heavenly Father. The accounts from all our settlements at the Cape afford us the liveliest satisfaction.

It is a remarkable and encouraging sign in these interesting times, that missionary efforts are more and more extensively made in many Protestant churches; and that, by the British and Foreign Bible Society, and similar societies in different countries, the circulation of the holy scriptures spreads in all quarters of the globe. As they are translated into all known languages, none need be left without an opportunity of becoming acquainted with the word of life. We have received the most substantial benefit in Labrador, Greenland, and other missions, from the generous assistance of the British and Foreign Bible Society; for which may God richly reward them!

Let us, dear brethren, continue to remember, in our prayers, the great work committed unto us; and entreat the Lord of the harvest, that he would also in future grant us the favour to be helpful in gathering in the reward for the travail of his soul, and prepare in our church yet more labourers whom he may send into his harvest.

#### *Demand for the Bible at Adrianople.*

Mr. Barker, an agent of the British and Foreign Bible Society, has visited Adrianople, and has sent to his employers a very pleasing account of his labours at that place and in its vicinity.

The Greek houses of Adrianople were

numbered about 12 years ago, when it was found that this city contained about 5000 houses; since which they have augmented, according to the general opinion, to about 8000: if, therefore, we allow seven souls to each house, which is even too little in this country, the Greek population will amount to 42,000 souls; a computation rather under than above the general estimation made here. The Greeks have an archbishop, named Nicephorus—ten churches—one school for ancient Greek, containing about fifty scholars; and three for modern Greek, with nearly 200 scholars; besides which, there are several others for private tuition. Both modern Greek and Bulgarian are made use of for reading and writing by the Greeks of Adrianople; but, in the villages on the road to Philippopoli, they are best acquainted with Bulgarian.

The holy scriptures are extremely scarce here; and, among the lower class of christians, totally unknown. About three years ago, a few copies of the ancient and modern Greek Testaments, printed by the Bible Society, were sent to Adrianople from Enos, which were immediately bought up: since then, no more have appeared; although I have been told that several copies of the same book had, some time back, been brought to Enos from Smyrna: no doubt they were sold there.

A friend accompanied me to the Armenian Bishop, in order to present to him the letter of recommendation which I had from the Armenian patriarch. I found him a most affable man; and ready to do any thing in his power, to aid me in the circulation of the holy scriptures among his flock. I presented him with copies of the different editions of the Armenian Testaments and Psalters, which he approved of very much. I then informed him, that, in a few days, I should receive a small case of those books for the Armenians of Adrianople. He observed, that, among the lower class of his nation, they preferred the Turkish Testament with Armenian characters. He seemed delighted at the idea that a certain number of Englishmen should unite their talents and money in the arduous and expensive work of multiplying copies of the holy scriptures in so many languages, and distributing them in the countries where those languages are most familiar. The Armenians at Adrianople are calculated to be at about 500 families: they have a bishop, one church, one school of 100 scholars, besides several of a lesser note.

The Jews are reckoned to be from 10,000 to 12,000 souls. They have twelve synagogues, and one public school of about 500

scholars. They speak Spanish; but, in reading and writing, they make use both of the Hebrew and the Spanish with Rabbinical characters.

Adrianople is well calculated for the establishment of a depot of the holy scriptures. A good supply of Bibles and Testaments in Greek, Bulgarian, Armenian, Turkish with Armenian characters, Hebrew, and Spanish with Hebrew characters, would find a ready sale in a country where the holy scriptures are so very scarce. Adrianople has also the advantage of being near the two renowned fairs of Uzuniova and Selimnos: where a concourse of people, from all the provinces of European Turkey, crowd to purchase their yearly stock of commodities.

Ortakou is a considerable Greek village, situated at the foot of the mountains, anciently called Rodope, which divide the Eastern from the Western Thrace: this village contains 250 houses; and the Bishopric has ten other villages, inhabited by Greeks only. The second in ecclesiastical power at Ortakou was much disposed to favour the society's views: he heard with pleasure and wonder the transactions of the Bible associations; and desired me not to fail to send him the Greek scriptures, translated by Hilarion, as soon as they are put into circulation; and requested that the prices might be as low as possible, that the poor, who are the most numerous of the inhabitants of that bishopric, might be able to purchase them.

I sold during the few days I remained at Adrianople, seventy volumes of the Armenian scriptures which were sent me from Constantinople: and had I had any copies of the Greek, or Turkish with Armenian characters, many would have been disposed of; but the depot at Constantinople was exhausted when I quitted it.

At Demotica, I went to the bishop, to whom I had a letter of recommendation. I found him a sensible, well-disposed man; and never have I seen any one more pleased than he was, when I related to him the operations of the Bible society: he carried me to another apartment, where I found assembled the most respectable Greeks of the place; and there, in an eloquent speech, he related to them all that I had informed him of respecting the Bible society: he finished by saying, "It was left, my brethren, to the English, already renowned for their philanthropy and generosity, to conceive and execute the noblest of undertakings—that of rendering all nations happy, by giving them the word of God in their respective languages. Yes, my dear brethren,

the English have paid Hilarion to translate the holy scriptures into modern Greek, and they are intended for us! They have embraced the holy scriptures themselves, and they are anxious that their fellow-Christians should do the same." The bishop then took up the ancient and modern Greek New Testament printed by the society, and read to them two chapters from the Epistle to the Corinthians. I asked the bishop where he had got that book from: he told me he heard that the English had printed and distributed that work, and had sent to Adrianople to see if he could procure one to read: a friend of his had just sent him that copy, entreating him to return it as soon as possible, and he showed me that he had nearly perused the half. I opened the book, and was greatly astonished to find that it had been bought at Aleppo, in 1820, and had found its way to Adrianople. Happily I had a copy of that edition with me; and I presented it to the bishop, who was very thankful for it.

It was reported to me, whilst at Adrianople, that a respectable widow, whose husband was beheaded at the commencement of the Greek revolution, said, "I feel a real consolation in my present misfortunes, in the perusal of the New Testament."

---

NEW-HAVEN, MAY 29.

---

#### TO CORRESPONDENTS.

We are obliged, for want of room, to defer the insertion of a number of communications. Our next volume commences with the next number, and the enlargement of the paper will enable us to print such as we deem worthy of insertion.

---

#### GREEK YOUTH.

Five Greek lads, natives of Scio, have arrived in this country. They took refuge in Malta, during the distresses in their native island, where they attracted the attention of the Rev. Mr. Temple, by whom they have been commended to the American Board, under whose care they will be educated.

---

A second Presbyterian Church has been organized in Utica, which will be under the pastoral care of the Rev. S. W. Brace.

---

A gentleman in Boston has presented to the Collegiate Institution at Amherst, a bell of 800 pounds weight, which cost three hundred dollars. The name of the donor is not mentioned.

---

The popularity of the Rev. Mr. Irving in London, appears to be undiminished. Ground has



been purchased for the erection of a spacious chapel.

#### SENECA MISSION.

The Pagan party among the Indians emboldened probably by whites, still more worthy of blame, have manifested great hostility toward the Mission Family. We are glad to learn from the Western Recorder that the General Government has extended its protection to this little band. A correspondent of the W. Recorder, writes,—

"In a late conversation with Capt. Parish, the U. S. agent for the Six Nations of Indians, he showed me a letter which he had just received from the U. S. Secretary of War, in which the latter speaks in language of high disapprobation of the unprovoked attack of Red Jacket and his coadjutors, on the Mission family at Seneca.—The letter directs the agent to inform Jacket, that the government would notice no more communications from him or his party, as containing the sentiments of the tribe, and that he would be held responsible by the government for any violence he might do to the persons or property of the Mission family, or those associated with them for christian instruction."

N. B. Red Jacket had threatened to burn down the mission house and effects, as soon as vacated by the family, to prevent which, young King moved in while they were leaving it.

#### SEAMEN.

In Sydney, New South Wales, a Bethel Union Society for the benefit of seamen, has been established. A Floating Chapel is to be procured in which any minister will be permitted to preach whose sentiments are not opposed to the doctrines contained in the Articles and Homilies of the Church of England.

#### WHITES VERSUS INDIANS.

Were any arguments necessary to prove the doctrine of total depravity, we might among other proofs, refer to the treatment which some of the Indian Tribes receive from the whites.—West of the Mississippi, white men make inroads into the Indian Territories, destroy their game, and steal their furs. If the natives, indignant at such outrages, make any resistance, we immediately find articles in newspapers, headed with "INDIAN BARBARITIES, MURDERS, &c. &c.!!" War with the savages is declared inevitable, great astonishment is expressed that the General Government does not interfere to punish them, and every attempt is made to put them under the ban of the Empire. In this way Indian wars have arisen, and injury after injury been inflicted upon the Aborigines.

In the South, the citizens of Georgia say they

must and will have the lands of the tribes residing within their borders, and their Representatives in Congress are loud in their censures, because forsooth the Government will neither kill nor drive away the Indians.

Still nearer home, we see the workings of the same spirit.—The Legislature of the great State of New-York will permit a white man to reside among, and sell spirituous liquors to the Indians, but have refused permission to a schoolmaster who had been compelled by existing laws to leave them, to return and exercise his humble and useful calling. The motives which could actuate these men, are of course best known to themselves. We hope (if indeed we may thus hope against hope) that these motives do not spring from hatred to the Gospel, and from a desire that the Indians shall waste away under the influence of whiskey, and leave their lands to be scrambled for by these dignified Legislators.

But let us not be supposed to despair of the safety and civilization of the Indians. We trust that the General Government will send an army neither to the Western nor Southern Indians, but continue to encourage the introduction among them of the arts of civilized life, and the blessings attendant on the christian religion. *Let the Georgians look to themselves.* With slaves in their midst, and Indians on their borders, and in opposition to the wishes of the General Government, and in defiance of every principle of humanity and justice, let them not dare to raise against the natives a hostile hand. The Greeks are not more worthy of compassion than the Indians would be in such a case, nor are the Greeks more valiant or successful than the Indians would be in such an emergency.

With respect to the conduct of the New-York Legislature, we will only observe, that much as christians should deprecate political controversy, here is a cause which should unite all who love the souls of men. Those who could refuse permission to a teacher to instruct and guide the Indian youth, but readily sent among them a dealer in liquors, are unfit for the station they hold, and by the united voice of freemen, whose confidence they have abused, should be denied any further offices in the gift of the people.

*To the Editor of the Religious Intelligencer.*

DEAR SIR,

I do not know that any other person experiences the same trials that I do with regard to certain transactions and events;—but supposing it to be possible, and that a communication respecting such trials, and some of my supports under them, may be of use, I submit the following to your disposal.

I am berdened with calls, and labours to

support Bible Societies, missions to foreign countries, missions among our destitute population, Education Societies, Tract Societies, and the various publications, which are connected with these Societies. They take many dollars from me every year. They employ much of my time, and fill my mind with vexations and cares. Besides, there are several Societies whose aims and efforts I approve, for which I do nothing, unless it be to wish them well, and supplicate the aid of the Almighty Saviour. After all, I sometimes feel as though I should utterly sink under the weight, and abandon some of these objects, around which are entwined some of the tenderest affections of Christian love. Yet, how can I abandon them? May not others do it as well as I? And, if all abandon them, must they not fail? Must not the great work cease? Must not the perishing continue to perish? Will not the angel of destruction spread his wings still broader, and dig the pit still deeper and wider for the numberless wretches that now throng the broad and crowded way?

Meditating on these subjects this morning, as I was harassed with cares about them, the question occurred, "*What if there were no such Society in being?*"—Then I should not be troubled as I am. I thought again, I should see people without a Bible—What should I do then? Why, I would talk with them, and try to persuade them to buy a Bible. What if you were satisfied from many facts, that numbers in every part of the country were in the same condition? What would you do? I would visit them, and see what could be done.—But you could not visit them all. True; What then? I would talk to my christian friends about it, and endeavour to excite their sympathy and action. Would you not be glad, if many would unite, and form a Society for this purpose? With all my heart. But after all, money is wanting. Many are poor, and some are heedless, and will not, or cannot, procure books. Then I will give them one. But giving one does not answer the purpose; many are wanted—tens, hundreds, thousands, millions. Then I would endeavour to persuade others to help. But would not this be a Bible Society? Yes. Suppose you bought your Bibles at the booksellers—could you obtain them at the cheapest possible rates? No. Would you not then have your Society print Bibles? Certainly. But here is another object—there are many nations. How shall we learn their condition? By enquiry. But who will enquire? Can you go over all the world?

No. Must not this be done by the agents of Bible Societies? Truly. Are not these, in fact, the very things for which Bible Societies are now labouring? If so, the work is made ready to your hand. You need not form the machine, and set it in motion; you have only to give it an impulse as it passes by you.

These, Mr. Editor, were some of my thoughts about a Bible Society. I find it in operation. It is just such a Society as I would wish to see in operation, if I had kindness enough for the destitute to do any thing more than to say, 'Depart in peace;' be ye supplied with Bibles—but—I have none to give you. In this view of the subject I have felt much reproved for my weariness in well-doing, and think I have great reason to be thankful, and to go forward in the work, as fast as possible. It is a good work. It is just what I should desire, if there were no such Society. How stupid should I be then, if I should not be willing to support it.

Similar have been my thoughts respecting the other charitable institutions of the day, and the publications connected with them. They originated in christian love and compassion. They are just what they would be, if the same love and compassion were now, for the first time, put in requisition to form them. They have been watered with the tears of many saints now in heaven, and commended to God by their labours and prayers. They have received unequivocal seals of the Saviour's approbation. Blessings have descended upon them, and now cluster thick around many thousands, saved by their means from ruin. And blessings will follow them so long as they are supported in simplicity and godly sincerity. Henceforth therefore, I will endeavour to seek new supplies of grace for the work, and hail with thanksgiving every effort of my christian friends for their prosperity. When any new plan, formed on evangelical principles, shall be presented, I will not frown upon it, with disapprobation to discourage the heart of its kind supporter; but I will help it with my smiles and my prayers, if unable to do it with my influence and contributions. S.

#### CHEROKEE DELEGATION.

Such has been the progress of learning among the Cherokees, that the inhabitants of Georgia cannot even believe that they write the letters to which their signatures are annexed. The following letter is taken from the National Intelligencer.

WASHINGTON CITY.

Messrs. Gales & Seaton :

Gentlemen.—We have read in the Geor-



gia Journal of the 6th inst. a letter from the Georgia delegation in Congress to his Excellency Geo. M. Troup, the Governor of Georgia, and also some remarks of the editor of that paper. However great our surprise has heretofore been at the course of proceedings of this delegation, as set forth in their letter to the President of the United States, and which the Georgia delegation consider "*respectful*," but which, if it be, is different in its style and temper from what we are accustomed to observe in our intercourse with *our* chiefs: yet this surprise has been much heightened at a new attempt to deprive us of another portion of our blessings. Not satisfied with wishing the Executive of the United States violently to rupture the solemn bonds of our rights to our lands, and to put at defiance the pledges which existing treaties contain, *guarantying* to us our lands, it is attempted to take from us the intellect which has directed us in conducting the several negotiations with commissioners appointed to treat with us for our lands, and with the Executive government, by the unfounded charge that "*the last letter of the Cherokees to the Secretary of War contains internal evidence that it was never written or dictated by an Indian.*"—Whilst we profess to be complimented on the one hand, by this blow at our intelligence, we cannot, in justice, allow it to pass upon the other, *without a flat contradiction*. That letter, and every other letter, was not only *written*, but dictated by an Indian. We are not so fortunate as to have such help. The white man seldom comes forward in our defence.

Our rights are in our own keeping; and the proofs of our loneliness, and the prejudiced eye with which every thing is looked upon which relates to us, by such a vast majority of those who should be our guardians and friends, have put us upon our resources, and we do thank God sincerely, and our benevolent white brothers, for there are some Christian hearts which regard us, who, seeing our bereaved and helpless state, come in to our help, with letters and the lights of civilization and christianity. We felt the necessity of our case, and have endeavoured to improve it. Our letters are our own, and if they are thought too refined for "*Savages*," let the white man take it for proof, that, with proper assistance, Indians can think and write for themselves. We refer the Georgia Delegation, and the Editor of the Georgia Journal, to our correspondence with their

own Commissioners in our own country.—They can tell whether the head of a white man conceived, or his pen dictated, the negotiations, on our part; or whether they were the lonely and unassisted efforts of the poor Indian—whose home, now that it begins to blossom, and the seed time and the harvest are greeted, and the chase abandoned, and churches are rising, and the Great Spirit is felt in his influence upon our hearts and our gratitude, and our little ones are learning to read his blessed word, and sing anthems in his praise for the gift of the Redeemer—yes, they can tell—whether they, from whom it is attempted to force all these blessings, and drive them into barbarity and savageism as cruel and as dark as ever—did, or did not conduct their own correspondence.—*We say we did, and we love the truth.*

It is not for us to vindicate, or attempt to vindicate our Great Father, the President of the United States; he does not need an Indian's aid, nor an Indian's eulogy; but, however we are bound to love him, yet, it is due to justice to state, that we have been often pained, and especially of late, at the earnestness with which he has *pressed upon us* the subject of ceding our lands.—Why he has acted thus, we are at a loss to conceive. We were not ignorant of the convention of 1802. We know every one of its promises. If, however, these are to be violated, and the fell war-whoop should ever be raised against us, to dispossess us of our lands, we will gratify the delegation of Georgia, in their present earnestness to see us removed or *destroyed*, by adding additional fertility to our land, by a deposit of our bodies and bones: *for we are resolved never to leave them, but by parting with them and our lives together.* How the Christians of America, and of the world, will view their attempt upon our rights; this effort to force a kind and just President to violate the faith of treaties, and dip his finger in our blood, it is not for us Indians to say; but our cause is with God, and good men, and there we are willing to leave it.

We mean nothing disrespectful to any one; but justice and truth require that we should say this much, on the occasion to which we have referred.

We are sirs, respectfully, your obedient servants,

JNO. ROSS.

GEO. ROWLEY.

MAJOR RIDGE, his  $\times$  mark.

ELIJAH HICKS.

*From the Boston Palladium.*

### CONSTANTINOPLE.

*Extract of a Letter from an American Gentleman, dated at Constantinople, 13th Dec. 1823.*

"Constantinople, the capital of the Ottoman Empire, and its suburbs, contain at least a million of inhabitants of all nations and various religions. Its public edifices are probably more numerous than those of any other city in the world. For instance, it contains, besides the palaces of the Sultan and the grandes of the Empire, fourteen Imperial Mosques, i. e. vast and splendid temples for the worship of God, all of them richly endowed with ample revenues derived from the rents of real property long ago devoted to their support.

For example, the revenue of the Grand Mosque of Saint Sophia, is more than a million of piastres per annum, equal to \$125,000; that of the Mosque of Sultan Selim is 200,000 piasters; that of Sultan Achmet 250,000; that of Sultan Bajazet 300,000; and none of the other Imperial mosques have less than 30,000, 100,000, or 120,000 piasters per annum. As it is a principle of the religion of those people, that piety to God should always be accompanied with good works towards man, those Mosques have attached to them; 1st, Colleges, called Medarses, devoted to teaching Theology, and Jurisprudence; 2nd, Imareths, or Hotels, where the students are nourished gratis. The Imareths of Constantinople feed every day more than 30,000 souls; and 3dly, Hospitals for the sick and insane, of which the most considerable are those attached to the Mosques of Sultan Solymán, Sultan Bajazet, and Sultan Selim. In addition to these praiseworthy proofs of Imperial liberality devoted to the public good, there are at Constantinople over 200 other mosques and about 2050 schools, built and endowed by the great men of the Ottoman Empire.—In these schools the children of the poor are instructed gratis, in reading, writing, grammar, and the principles of their religion, and a certain number are fed daily. In addition to this, many of the Mosques have attached to them Public Libraries. There exists at present at Constantinople 36. The most modern has been built by the reigning Emperor; it is a beautiful edifice of white marble, and stands opposite the Hippodrome. He has also in the palace of the Seraglio a choice collection, amounting to 20,000, of the most valuable Oriental Manuscripts.

The Public Libraries already mentioned contain each from 2000 to 6000 volumes, all manuscripts of the most exquisite execution, bound in morocco, and each book enclosed in an etui, or case of the same; the whole contained in Cabinets fronted with glass or trellis work of gilt bronze. These Libraries are open to the public every day in the week, except Tuesdays and Fridays. Any body may go there and read, extract from or transcribe any book he chooses to call for.

Constantinople also contains more than 300 Baths, at many of which the poor are served gratis. Public Fountains, I know not how many, probably several thousands, some of them magnificent edifices, adorned with variegated marble and a profusion of gilding.

If you add to this the barracks of the Janissaries, capable of accommodating 60,000 soldiers, some of them adorned with a luxury of architecture not only superfluous but misplaced—also the spacious and numerous Khans and Caravansaries for the accommodation of travellers—and the vast Bezestians for the sale of merchandize from all parts of the world, and you will be satisfied that no city in the world contains so many edifices erected for the accommodation of the public as Constantinople.

### REVIVALS OF RELIGION.

A revival of religion commenced at Robertville, Beaufort District, in October last; and on the 26th of that month a few were added to the Baptist church, which may be considered as the first fruits of this outpouring of the Holy Spirit. On two other Sabbaths, subsequently to this, as many as thirty-one, on each day, were baptized and admitted to the same church, under the pastoral care of the Rev. Mr. Boyd. The whole number added to this church, from the commencement of the revival to the first of April, was *one hundred and seventeen*; and, as there were still some inquirers at this time, other additions may have been made.

The revival has not been confined to any particular class or age, but persons of every rank and age have become subjects of regenerating grace. Among others was a girl who was both deaf and dumb. She related her experience by signs, yet in such a clear manner as to give entire satisfaction to the members and spectators.—Backsliders were reclaimed; nine of whom were restored to the fellowship of the church. For a part of the time, meetings were held four days in the week; the congregations,



which were generally large, would assemble at 10 o'clock in the morning and continue together until four o'clock.

Several additions have also been made to the Methodist church near Robertville.

*South. Intel.*

*Extract of a letter from an Assistant Missionary at Mayhew, to a friend in this vicinity, of March 18.*

"You will also rejoice when I tell you that at Mayhew some mercy drops have lately fallen. The week past has been such a one as has never before been witnessed here. Four of the hired people and several of the scholars, are rejoicing, as they hope, in God. May it not only increase and continue here, but spread over all this nation. But few instances of conversion have before this time occurred: and have not the Christian public thought too much about preparing the youth for usefulness among their people—or, at least, have they been sufficiently anxious for their conversion? This ought to be the great object. They are indeed a poor, ignorant, and wretched people; they do not discover what is for their own good, and are fickle-minded—all hope concerning them is in God. The children here are indeed very interesting; you would love them much could you live with them. They are affectionate in their feelings; and although they require much attention, yet it is pleasant to labour even hard for their good.

"From the Cherokee nation, we hear that there are five or six very hopeful conversions recently, and more than twenty may be called inquirers. Old Indians, who have till now been entirely stupid, are found coming to evening meetings, from the distance of five or six miles, without regarding the weather. Ten have been received to the privileges of the church, all Cherokees except one. The local schools are all signally blessed. At Hightower, a good work has already begun, and two or three are hopeful subjects of renewing grace. These things encourage those who labour in this (the Choctaw nation) that God will still appear and build up Zion."

*Christian Mirror.*

*Extract of a letter to the editor of the Christian Gazette, dated Baltimore, May 5, 1824.*

DEAR SIR,—I am happy to inform you, that the Lord is still carrying on his work in this city. Almost every week there are some new cases of awakening. Our anxious meetings are well attended and sol-

emn. For the most part convictions appear deep and pungent, and of longer duration than is common in some other places; where the Lord is pouring out his spirit, or than they were here at the commencement of the work. I do not know how to account for this, except it is that Christians feel a less lively interest in the work and pray less for it.

There is scarcely a week passes, that our ears are not saluted with the glad tidings, that some souls (who had been long bowed down under a sense of their guilt and danger) are rejoicing in hope of the glory of God, who believe that "their feet are taken out of the horrible pit and miry clay, and set upon a rock, and that they have a new song put in their mouths."

I have been speaking in reference to the work as it appears in the third Presbyterian church, where it commenced, and where I am best acquainted with its progress. But it is by no means confined to that particular church; for, on yesterday, there were twenty-four persons added to the Rev. Mr. Duncan's church, and about three months since there were twenty added to the same. I am informed by some of the members of that church, that there is at this time an unusual excitement both in the pastor and people, especially the female part of the society. Two students of theology, with the Rev. Mr. D. have laboured with considerable success at a place called the Point, in the eastern extremity of the city. I was informed by one of them that there have been about fifty who profess to have obtained hope that their sins are pardoned, since they commenced labouring there.

We have also a number of prayer meetings which are well attended by Christians of all denominations, in which they meet to pray for a general out-pouring of the spirit of God on all the churches. This meeting is held on Saturday evenings, and is now becoming more interesting every week, and we hope that it will be a blessing to this city. I should be glad to hear of such meetings being established in your city, and every other city, town and village in the United States.

There is at present a revival of religion in Bethel congregation, Augusta county, Virginia, under the care of Mr. T. M'Farland. Fifty-nine persons have been received into church communion since last June, and there is a growing seriousness generally through the congregation. This is the result of Bible classes, lectures, and faithful pastoral visits, as well as pulpit labours.—*Carlisle Miscellany.*

*Extract of a letter from the Rev. — to a friend in Baltimore, dated Chambersburg, Pa. May 1, 1824.*

In Warren there have been pleasing appearances of a revival, and I am persuaded that, in Buffalo Valley, near there, a precious in-gathering of souls might be made, if the appropriate means were used. I had several anxious meetings; and, a few Sabbaths since, one in the Buffalo church. Just after the sermon at noon, thirty-seven came out, and the multitude were awed into stillness, which was interrupted by the shedding of tears.

A letter has been received by one of the editors from Elder R. Streeter, the missionary of the Baptist convention of the state of New-York and its vicinity, in Vienna and the neighbouring towns; in which he states that the work of the Lord appears to prosper in Vienna. Christians are much engaged in the cause of Christ, and earnestly pray for the salvation of sinners. He further states that about fifty in Orwell have recently been brought to hope that they have been redeemed by the precious blood of Christ. In the same letter he mentions the mournful fact, that in last December, Mr. Philips, of Rotterdam, took his hand sled and crossed a bay of the Oneida lake, to a place about three miles distant to obtain some corn for his family, who were poor and in want of it. He obtained his corn, and as he was about to depart observed, that he had fears of the tenderness of the ice; yet the wants of his family required haste. But, alas! his poor family saw him no more. His body was found on the 14th ult. floating on the surface of the lake. Our missionary further states that he preached at his funeral to a most attentive and listening assembly from Eccl. viii. 8. "There is no man that hath power over the spirit, to retain spirit. Neither hath he power in the day of death."—However much our lives may to us appear to be needed, and however desirable they may be to others, we have no assurance that they will be continued to us.

*Ulrica Register.*

*Awful Casualty.*—Mr. Justus Warren, of Phillipstown, N. Y. was killed on the 30th

ult. in a most shocking manner. While in a state of intoxication, he started from Cold Spring Landing in a waggon, in company with two other men, determined, as he said, to drive by every thing he saw. He started from the landing with great speed, but had not proceeded far before those that were with him, perceiving some danger, cautioned him against driving so unreasonably; to which he replied, "I can steer them through hell!" This had scarcely escaped his lips, before one of the wheels of his waggon, while descending a hill, came in contact with a stone with such force as to throw him from the waggon, on a sharp stone, which entered his head and instantly deprived him of life. One of the others had his shoulder dislocated, and received some other wounds, though not incurable, the other escaped wholly unhurt. What an aspect this must have presented to the relatives of the former who died an instantaneous death? How it must have harrowed their feelings when contemplating on that unguarded expression which he uttered the moment before he entered that "bourne from whence no traveller returns." This instance of the result of intemperance, is a solemn warning to all intemperate persons. The man has left a wife and family to mourn their dreadful bereavement.

*Unfortunate Occurrence.*—We learn from Frankfort that on Monday week ago, John M. Foster, Esq. Register of the land office in this state, in a paroxysm of madness occasioned by intoxication sallied into the street about 8 o'clock in the morning with a loaded rifle in his hand. He knocked at the door of a coloured female, which was opened by a visitor whose attendance was required by the delicate situation of the female. On perceiving Mr. Foster with a gun in his hand, the door was immediately shut. He then stepped back a short distance and discharged the contents of the rifle through the door, which struck the unfortunate female, and inflicted a wound of which she died the next day. This painful and melancholy occurrence was brought about by the excessive use of ardent spirits to which Mr. Foster became addicted for a year or so past.

Published every Saturday by N. Whiting.—Price, advance, \$2.50. Six copies, \$2, with the 13th gratis.

CONTENTS:—NO. 52.

Anniversaries	317	Constantinople	821	Cherokee Delegation	824
President Day's Speech	318	Greek Youth	822	Constantinople—Revivals of Religion	826
Germany—United Brethren's Missions	320	Seneca Mission—Seamen—Whites vs. Indians—Letter to the Editor	823	Awful Casualty—Unfortunate Occurrence	827



# INDEX.

	Page.		Page.
Abdool Messeh, account of	476	Buckland's visit to Mount Sinai	177, 193
Academic Record	155, 169, 219	Butrick, Rev. Mr. tour of	513, 529
Address to the friends of Missions	124		
of Rev. Mr. Summerfield	91	Calcutta, letter from	146
to the children of St. Peter's church	149	Address of Bishop of	293
of Mr. D. Brown	470	State of religion at	677
of Rev. Dr. Humphrey	534	Calmet's Bible	423
African School	377	Carey Baptist mission	691
Africaner, character of	561	Carolina, South, College of	40
Alabama, state of religion in	553	North, University of	344
Aleppo, earthquake at	261	Case, Rev. William, letter from	524
Ali, Mirza Mahomed, account of	583	Catechism, Church	507
America, North, Letters written during a		Catholic, letter of a converted	771
journey in	264, 278	Ceylon mission, (see mission to)	
America, South, progress of religion in	248	Chalmers, Rev. Dr. Speech of	682
American Board, meeting of	314	Chapel in Bombay	587
memorial of	675, 692	Chapman, Rev. Henry, obituary notice of	255
missions of	331, 481	Charity, system of	524
Andover, Theological Seminary at	303	Charleston, Revival at	159
Anecdote of Rev. Jno. Fletcher	144	Chase, Rev. Mr. Speech of	683
respecting Tracts	176	Chauncey, Hon. Charles, obituary notice of	31
of a Bible	240	Cherokees, mission among the	254, 364, 513, 645
of a Sabbath School	224	Children, on the education of	689
of a Converted Jew	283	China, Laws in	539
of a Slave	302	Christian liberality	163
illustrating the doctrine of Recon-		"Christ's Free Man"	419
ciliation	480	Churchill, Mrs. R. obituary notice of	31
of Mr. Robert Aitkin	544	Circular letter on discipline	357
of a Christian Hindoo	544	Coal, discovery of	122
of a Catholic and a Protestant	704	Coke, Rev. Dr. Monument to	479
of Wilson, Bishop of Sodor and		College of South Carolina	40, 458
Man	704	Comets, appearance of	78
Gen. Lincoln and the Indian	720	Commencement at Yale College	232
Angus, Rev. W. H. Journal of	219	Congregations, on small	603
Antediluvian World	690	Connecticut, General Association of	102
Asylum for the Insane	41	Domestic Mis. Society	34
for Orphans	550	Education Society	47
for deaf and dumb	203	Convention of Prot. Episcopal Church	359
for Orphans	344	Conversion of an Infidel	109
Auburn, Theol. Seminary at	200, 282	of two Jewish Rabbies	52
		of two Jews	296, 310
Baltimore, Seamen's Cause at	131	of Mirza Mahomed Ali	532
Baptism of a Persian Priest	463	Convicts, contribution of	415
Baptist Church in England	282	Coptic church	501
Baptist Literary and Theo. Sem.	518	Cornelius, Rev. Mr. extract from sermon of	439
Beecher, Rev. Dr. Extract from sermon of	649	Cornwall, Mission school at	75, 393
Bennet, Mr. G. Letter from	66	Marriage at	714
Bethel Flagg, Journal of	387, 447, 528	Cowper, correspondence of	699
Bethelsdorp, S. Africa, mission at	700	Cunningham, Mrs. S. memoir of	556
Bible Societies, opposition to	170		
Billing's, Mr., Reply to Mr. Summerfield	93	Damascus, persecution at	787
Bingham, Rev. Mr. Letter from	211	Day, Rev. President, speech of, at the anni-	
Bird, Rev. Mr. Letter from	23, 242	versary of American Bible Society	818
Blind Jane	232	Deaf and dumb, compositions of	175, 188
Bombay, (see mission to)		Death, awful	350
Boston, Schools in	199	Death of a pious child	151
Contributions in	368	Death-bed of an impenitent sinner	652
Bradley, Rev. Joel, obituary notice of	190	Deluge, universality of the	276
Mrs. Obituary notice of	47	Demarara, mission to	775
Brahmun, the repentant	609	Device exposed	71
inquiring	707	Discipline, circular letter on	357
Bridgewater, Bible class in	123	Doddridge, Rev. Dr. rules of conduct of	633
Brown, Catharine, obituary notice of	208	Donation, munificent	351
Buenos Ayres, toleration at	218	Duelling remarks on	503

# INDEX.

	Page.		Page.
Dwight's Theology, numerous editions of	66	Jewish Settlement	588
Education in Germany	125	Jews, exertions for the conversion of	131
of children	689	Johnson, Rev. Mr. death of	248
Effects of Universalism	142	Journals of Missionaries, remarks respecting	41
Elimeo, missionary station at	69		55, 71
Ellis, Mrs. letter from	260	Jowett's account of the Greek Church	127
Eloquence, Indian	426	Judson, Mrs. vindication of	316
Emancipation of slaves	27, 153	Juggernaut, worship of	485
England, Home Missions in	157	Kellogg, Bernice Whiting, obituary notice of	255
Europe, Historical View of South of	591	Kentucky, Synod of	463
Evanson, Rev. Mr. speech of	564	King, Jonas, journey of, to Marseilles	19
Exhortation, New Years'	494	Letter from	160
Explanations, typical and allegorical	207	Knill, Mr. letter from	148
Family worship, hints respecting	367	Knoxville College	736
report respecting	505	Krishna Pal, memoir of	152
Fisk, Rev. Mr. letter from	94, 156	Ladies, hints for young	350
Fletcher, Rev. John, Anecdote of	143	Lama, grand, religion of	752, 754
France, intelligence from	5	Lancasterian school, exhibition at	384
Frey, Rev. Mr. employment of	300	Lathrop, Rev. Dr., his opinion respecting re-	
Friendly Guide	205	vivals	734
Friends, Epistle from yearly meeting of	196	Lavater's Practical Commentary	769
Germany, education in	125	Lebanon, mount, visit to	733
Information from	227	Literary grants	28
Golden Rules for sailors	448	Lithography, History of	663
Goodell, Rev. Mr. letter from	211, 242, 268, 331	Longevity, ministerial	352
Greece, map of	587	Mackinaw, mission at	705
Greek church, account of	127	Madagascar, Journal of Mr. Griffith's at	116
Greeks, cause of the	459, 487	Maine Missionary Society	94
Griffiths, Mr. Journal of	116	Sabbath Schools in	424
Griscom's Year in Europe, extracts from	244	Malta, suffocation of boys at	10
Guide, the Friendly	205	Man, Isle of	490
Greek youths	544	Mariner's church, account of	181
Hall, Rev. Robert's, description of Rev.		visit to	555
Messrs. Toller and Fuller	774	Martyrs in Spain	688
Hall, Rev. G. letter from	94	Masonic Bible Society	156
Hayti, Republic of	652	Maxims of the world	585, 600, 611
Mission to	659	Mediterranean, press in the	511
Heber, Rev. Reginald, appointment of	137	Memoir of Krishna Pal	152
Hebrew Lexicon	537	William Ward	369
Hodgson's Letters,	393	Mesurado, account of the settlement at	122
Home Missions in England	157		616, 667
Horne, Bishop, letter of	743	Michigan Territory, Revival in	264, 442
Hottentots, origin and language of the	116	Milne, Rev. Dr. exposition of	129
Howard, life of	628, 657, 726, 739	Milner, Rev. Dr. Letter of	134
Humphrey, Rev. Dr. address of	536	Ministry, support of the	425
Illustrations of Scripture	88	Miracles, pretended	713
India, female education in	41	Mission at Bombay	305, 442, 449
learning and religion in	360		497, 541, 721
unitarianism in	394	Brainerd	8, 371, 582
Indian traditions	661	Burdwan in India	326
Infidelity, observations on	519	Burmah	314, 337, 353, 712
Inquisition, account of the	432	Ceylon	97, 644
Insane, Retreat for the	41, 203, 679	Elliot	225, 305
Intemperance, remarks on	7349, 770	Dwight	582, 645
Installation of Rev. Stephen Saunders	16	Mayhew	179
Ward Stafford	336	Palestine	11, 23, 161, 268, 331, 371
Horatio Bardwell	368		385, 394, 411, 437, 453
Joseph Merriam	608		473, 485, 508, 516, 577
Mark Tucker	680		642, 673, 701, 731, 737
Intercourse, religious, with the young	502	Sandwich Islands,	17, 59, 66, 108,
Introduction	3	164, 237, 249, 260, 307, 321, 369, 633	
Ireland, Society for promoting the Gospel in	213	Seminaries	94
Established Church in	527	Missions, Moravian	55, 130, 323, 499, 532, 545
Irving's Orations, extracts from	456	Monis, Rabbi Judah, account of	686
Jaffna, visit to Islands near	595	Moore, Rev. Z. S. obituary notice of	111
Jamaica, letter from	146	Moravians in North Carolina	736
Jay's letter to Bishop Hobart	122	More, Mrs. Hannah, a visit to	244
Jerusalem, description of	631	Music, an extract	550
		New-England, Journey in	23
		New-Hampshire Missionary Society	392
		State Prison	522



# INDEX.

Page.		Page.		Page.
538	New-Testament, Papal edition of	136	Fulfilment of Prophecy	169
134	Newton, Rev. John, letter of	126	The Farewell	176
248	New-York, Society for the poor in	132	The Rainbow	192
41	New-Zealand, wars and missions in	3, 593	Lines by the Boston Bard	203
55, 71	Nightingale, Rev. Joseph, letter from	610	On the death of Rev. J. Richards	224
127	Noah, sacrifice of	745	Lines suggested by an impression on a seal	240
316	Northampton, History of church at	736	From the Home Missionary Magazine	256
485			Song of the Children of Israel	272
255	Oahu, account of the station at	209	Reflections after hearing a Discourse on Dent. 32. 29	238
463	Obituary notice of Hon. C. Chauncey	31	On the Death of the Rev. Mr. Johnson	302
19	Mrs. R. Churchill	46	On the instruction of the Sandwiche Islands	320
160	Mrs. E. Bradley	47	The Shipwreck	336
148	Dea. Dobson W. M'Mahon	63	On the words "Peace I leave with you," &c.	352
736	Gen. Samuel Wyllys	63	The World to Come	368
152	Krishnoo Pal	64	November	ib.
350	Mrs. E. Swift	79	The Sailor's Grave	384
2, 754	Fanny S. Miller	95	On a passage in Isaiah	400
384	J. Kirk	110	The Land of Rest	416
	Zephaniah S. Moore, D.D.	111	The Atonement	432
		221	Penitence	448
734	Elisha B. Cooke	112	We do not part forever	464
769	James Richards	165, 184	The New Year	493
733	Joel Bradley	190	Catharine's Grave	512
28	Catharine Brown	208	To Miss Hannah More	528
663	Rev. Henry Chapman	255	Hymn from the Repository	560
352	Bernice Whiting Kellogg	255	The Sailor Boy	576
	Leonard E. Wales	256	"Grieve not thy Father," &c.	592
705	Amos Morris	336	A Mother's Love	608
116	Mrs. Palmer	413	On the death of Mr. Woodward	624
94	A. Pierson	414	Grave of Parsons	ib.
424	David C. Collins	493	Translation from Francis Xavier	640
10	Betsey Parsons	528	Lines suggested by Mr. Fisk's Journal	656
490	Mrs. Susan Huntington	575	To an Infant	672
181	Ralph Shepard	639	Last scene in Egypt	704
555	Timothy Atwater	656	On certain prophecies	720
688	Sarah P. Chamberlain	735	The Mother's Farewell	736
156	Sarah Dewey	768	Sick bed Reflection	763
611	Moses C. Welch	768	Hymn for Spring	784
511	Ordination of Joseph D. Wickham	176	Prayer, danger of neglecting	253
152	Daniel W. Lathrop	224	Preaching in Villages	446
389	Edmund Frost	302	Princeton, Theological Seminary at	27
122	Aaron W. Warner	ib.	Prizes for virtuous actions	495
667	Ansel W. Eddy	ib.	Proclamation of Governor	350, 670
442	Nathan W. Fiske	ib.		
129	Isaac Oakes	ib.	Raiaten, state of religion in island of	562
134	George Sheldon	ib.	Rabbies, conversion of	52
425	Joseph Sanford	306	Reformers, account of the first	198
713	George Allen	422	Refuge for Female Penitents	396
449	Joel H. Lindsley	634	Regent's Town, description of	81
721	John M'Crea	720	Religion state of, within the bounds of the General Assembly	42
582	Orkney Islands	489	in bounds of New-York Synod	364
326	Orphan Asylum	550	Retreat for the Insane	203
712	Orphan Girl	45	Horrors of a	536
644	Osages Great, mission among the	36, 291, 453, 728	Revival in Boston	28
305	Ottawa Mission	399	Old Plymouth	ib.
645			Somers, Ct.	60
179	Palestine (see Mission to)		Candia, N. H.	74
371	Pastoral Recollections	777	Charleston, S. C.	153
453	Persia, description of	200, 219	in various towns in Massachusetts	141
577	missions in	347	Sand Lake, N. Y.	234
737	Philadelphia, want of ministers in	457	Barnstable, Mass.	269
108,	Synod of	470	Bozrah, Conn.	285
636	Pinkerton, Rev. Dr. Speech of	146	Coventry, Conn.	333
94	Pitcairn's Island, visit to	440	Baltimore	378
545	Poetry, View of Brainerd	16	Augusta, N. Y.	ib.
686	On the death of two Infants	32	Northampton, N. H.	429
111	The Crucifixion	48		
739	Marsden on Christ's Command	64		
244	Address to a daughter	80		
550	World in the Heart	96		
	Lines suggested by Capt. Parry's voyage	128		
23	Pool of Bethesda	144		
392				
522				

# INDEX:

	Page.		Page.
Revival in Millington	524	Spain, Martyrs in	704
Danbury, Conn. Orville, N. Y.		Spirit, devout, remarks on	612
Newgate Prison	688, 794	Statistics	509
Revivals, means of extending	271	Stage Coach Scene	800
number of in the United States	574	Summaries 14, 30, 45, 63, 78, 95, 127, 192, 254, 302, 493, 527, 549, 607, 623, 639, 655	
Richards, Rev. J. Memoir of	165, 184	Summerfield, Rev. Mr. Address of	91
Rules for a Family	16	Sunday Schools in England	139
Russia, missions in	292, 347, 604	Swift, Mrs. Eunice, obituary notice of	79
Sabbath at Sea	229, 246	Switzerland, missionary spirit in	447
Sailor's letter to his minister	301	Syrian Mission, visit to the	6, 33, 49
Salt de St. Marie, station at	728	Christians, account of	401
Schools in Boston	199	Tahiti, missionary station at	69
Schools, Sabbath, Letter of Spanish divine respecting	14	Temple, Rev. Mr. extracts from the Journal of	161
Scio, destruction of	749	Theological Institution, account of, Auburn	200
Scripture, typical and allegorical explanations of	207	Theopolis, S. Africa, mission at	700
Illustrations of	88	To-Morrow	486
Scudder, Dr. Journal of	162	Trade, sins of	469
Senecas, mission among the	548, 681	Transylvania University	463
Settlement of Jews	588	Treadwell, Hon. J. obituary notice of	226, 461
Sierra Leone, present state of	235, 329	Tyerman, Rev. D. letter from	66
Sinai, Mount, visit to	177, 193	Union Mission	35, 289, 450, 728
Slaves, Emancipation of	153	Union of christians in support of Bible Societies	155
duty of instructing	341	United States and England	27
Sleeping in the House of God	372	Unitarian Deism	366
Smyrna, extract from a gentleman at	678	United Brethren (see Missions Moravian)	
Society, American Bible	802	Universalism, effects of	142, 252
American Colonization	55, 122, 234, 507	Utica, statistics of	252
American Education	182, 200, 302, 417	Vaill, Rev. Mr. letter from	267
American Jews	10, 117, 345, 445	Valley Towns, mission to the	68
American Tract	171, 397, 492	Vaudois, persecutions of	406
Boston Foreign Mission	105	Village Meeting, account of	573
British and Foreign Bible	65, 137, 147, 465, 570	Village Funeral	760
Bible, of New-Haven County	128, 410	Virginia, Lower, sketch of	53
Connecticut Education	47	Theological Seminary in	186
Connecticut Domestic Missionary	84, 696	Wahl's Lexicon	300
Connecticut Missionary	587, 618, 622	Wales L. E. obituary notice of	256
Continental, account of	218	Ward, Rev. William, obituary notice of	224, 389
Female Education of New-Haven	111, 496	Washington College	10, 701
For the Poor in New-York	132	Welch Bible Society	553
For Promoting the Gospel among Seamen	249	Wayland, Rev. Mr. extracts from sermon of	664
For the support of Ministers	329	Wesleyan Methodists, number of	328
Home Missionary	344, 454	Wesleyan Mission to Palestine	186, 283
Liverpool Bible	234	Whelpley, Rev. Mr. extract from sermon of	188
London Jews	401	Wickliff's Translation, specimen of	76
London Missionary	113	Widows, burning of	234
Maine Missionary	94	Wilberforce, Mr. Speech of	145
Massachusetts Baptist Missionary	28	William's College	520
Merchant Seamen's Bible	318	Wolff, Rev. Mr. extracts from the Journal of	241, 257, 273
New-England Tract	13	Woods, Rev. Dr. extract from sermon of	198
New-Haven County Missionary	336, 400, 443	Worcester Jews Society	541
New-York Sunday School	300	Worship, public, excuses for not attending it	159
Scottish Missionary	325	Wyandotts, condition of the	345
Thames Rivermen	779	Yale College, Commencement at	236
United Foreign Missionary	289, 878, 546	meeting of graduates at	243, 246
Spain, distribution of Tracts in	655		



Page.  
704  
612  
509  
800  
2, 254,  
91  
139  
79  
447  
33, 49  
401  
69  
of 161  
200  
700  
486  
469  
463  
26, 461  
66  
50, 728  
155  
27  
366  
42, 252  
252  
267  
68  
406  
573  
760  
53  
186  
300  
256  
224, 389  
10, 701  
553  
of 664  
328  
186, 283  
of 188  
76  
234  
145  
520  
al  
257, 273  
198  
541  
ng it 159  
346  
236  
248, 256